Orissa.

By

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CHAPTER I

KINGS AND DYNASTIES OF ORISSA.

KHARAVELA *(2nd Century B. C.)*

The Hati-gumpha inscription does not say anything about Kharavela's father. "Kharavela in his 16th year, that is, when he comes of age, begins to rule from the office of Yuvaraj. It seems that the throne had been always vacant. This is further confirmed by the fact that bis coronation had been waiting for the completion of the 24th year. As soon as that year was out, he was crowned. (J. B. & O. R. A. S. Vol. 3, P. 438)

The brief account of (King) Chitra says that he became childless, i. e., he lost his son or sons during his life time. We may therefore safely take that Kharavela was Chitra's grandson and that his father died before he could be formally crowned a king, i. e., Chitra was still living. Kharavela was the third successor in the male line of the Kalinga dynasty-(founded by King Chitra). Tatiye Kalingaraja-vansa-purisayuge (3rd line).

Kharavela's grand-father was a Jaina but his grand-mother a Brahman lady. Since his infancy he was brought up under her care and influence and this appears to have left a distinct impression upon his mind in as much as, though a Jaina, he used to show not only toleration, but patronage towards Brahmans. His Maharaja abhiseka was performed according to the Vedic rites.*

The kingdom of Oda-desa was under the Chandalas before. Kharavela siding with the Brahmans of Sivapura expelled them out of the country & was anointed as the Maharaja (Chandala-Buddhist). Before Kharavela, neither Oda-desa nor Sivapura was under any regular king. They are said to have managed their affairs by Councils of their own. From line 6 of the inscription we get a list of similar organisations of republican Government existing in other parts of India as well. Kharavela was the Napoleon of Utkal. Kharavela was the great hero of Utkal. (Madala Panji, Jagabandhu Singh History). Kharavela was the Bhojaraj.

We know from the inscription that Kharavela led an invasion to the west up to the Krishna river and an expedition against the Bhojakas and Rastrakas. He invaded Magadha successfully and subsequently penetrated into Northern India and brought back home, quantities of wealth. We know further that he was lavish in bestowing his wealth on his subjects, that he re-excavated an old canal and won the hearts of his people in various other ways. There was no despotism in him and a born soldier and finished general as he was, he was anxious to satisfy the condition of Hindu Kingship. Stirling says Bhoja Raja's court was adorned by the presence of 750 eminent poets, the chief of whom was Kalidas. This Kalidas wrote Mahanatak.

Elephant ships were brought from the Pandyas by Kharavela. (line 13 of the inscription).

Srijut Kedarnath Mahapatra B.A., D. Ed., mentions (vide Sahakar Vol. 24, No. 3 article: Origin of the Utkal Raj Families) about Sailodbhava, Bhauma, Ganga, Bhunj, Naga, Chauhan, Soma and Kadamba dynasties in Orissa. He places Sailodbhava from third century A.D. to fifth century A.D. What I feel is that this Sailodbhava dynasty is the same as Sailendra dynasty about which kings the following has been said. :-

The Sailendras were fervent Buddhists professing the Mahayana faith. The temple of Kalasam in Central Java was erected by one of their kings in honour of the Mahayana divinity Tara in 1778 A.D.. The magnificent ornament of Borobudur in Central Java also was the work of the Sailendras. Towards the end of the 7th century A.D. I.-Tsing had visited Sumatra and described it as a great centre of Hinayana learning, but evidently after I.-Tsing it had become a great stronghold of Mahayana Buddhism under the patronage of the Sailendras who had extended their supremacy over Central Java as well. In the 10th century a Buddhist temple was constructed in Negapatam near Madras at the expense of a king of the Sailendras with the permission of a Cole prince Nalanda.

A monastery at Nalanda was built at the instance of Bulapuhardeva of the Sailendra dynasty out of devotion to Buddhism.

THE DISCOVERY OF INDIA PAGE 228. writes:-

"Of Sailendra, the mighty man of war and conquest and other achievements, Dr. H. G. Quaritch Wales has written: "This great conqueror, whose achievements can only be compared with those of the greatest soldiers known to Western History, and whose fame in his time sounded from Persia to China, in a decade or two built up a vast maritime empire which endured for five centuries, and made possible the marvellous flowering of Indian art and culture in Java and Cambodia. Yet in our encyclopaedias and histories·········one will search in vain for a reference to this far-flung empire or to its noble founder·········The very fact of such an empire ever having existed is scarcely known, except by a handful of Oriental scholars. The military exploits of these early Indian colonists are important as throwing light on certian aspects of the Indian character and genius which have hitherto not been appreciated. But far more important is the rich civilisation they built up in their colonies and settlements and which endured for over a thousand years.

During the past quarter of a century a great deal of light has been thrown on the history of the widespread area in South-East Asia, which is sometimes referred to as Greater India. There are many gaps still, many contradictions, and scholars put forth their rival theories, but the general outline is clear enough, and sometimes there is an

abundance of detail. There is no lack of detailed material for there are references in Indian books, and accounts of Arab travellers, and most important of all, Chinese historical accounts. There are also many old inscriptions, copper-plates etc., and in Java and Bali there is a rich literature based on Indian sources and often paraphrasing Indian epics and myths. Greek and Latin sources have also supplied some information. But above all, there are the magnificent ruins of ancient monuments, especially at Angkor and Borobudur.

From the first century of the Christian era onwards, wave after wave of Indian colonists spread east and south-east reaching Ceylon, Burma, Malaya, Java, Sumatra, Borneo, Siam, Cambodia and Indo-China. Some of them managed to reach Formosa, the Philiphine Islands and Celebes. Even as far as Madagascar the current language is Indonesian with a mixture of Sanskrit words. It must have taken them several hundred years to spread out in this way, and possibly all of these places were not reached directly from India but from some intermediate settlement. There appear to have been four principal waves of colonization from the first century A. D. to about 900 A. D. and in between there must have been a stream of people going eastwards. But the most remarkable feature of these ventures was that they were evidently organised by the State. Widely scattered colonies were started almost simultaneously and almost always the settlements are situated on

strategic points and on important trade routes. The names that were given to these settlements were old Indian names. Thus Cambodia, as it is known now was called Kamboja, which was a well-known town in ancient India, in Gandhara or the Kabul valley. This itself indicates roughly the period of this colonization for at that time Gandhara (Afghanistan) must have been an important part of Aryan India.

What led to these extraordinary expeditions across perilous seas and what was the tremendous urge behind them ? They could not have been thought of or organised unless they had been preceded for many generations or centuries by individuals or small groups intent on trade. In the most ancient Sanskrit books there are vague references to these countries of the East. It is not always easy to identify the names given in them but sometimes there is no difficulty. Java is clearly from 'Yava-dwipa' or the Island of Millet. Even to-day Java means barley or millet in India. The other names given in the old books are also usually associated with minerals, metals or some industrial or agricultural product. This nomenclature itself makes one think of trade. Dr. R. C. Majumdar has pointed out that "If literature can be regarded as a fair reflex of the popular mind, trade and commerce must have been a supreme passion in India in the centuries immediately preceding and following the Christian era." All

this indicates an expanding economy and a constant search for distant markets.

This trade gradually increased in the third and second centuries B. C. and then these adventurous traders and merchants may have been followed by missionaries, for this was just the period after Ashoka. The old stories in Sanskrit contain many accounts of perilous sea voyages and of ship-wrecks. Both Greek and Arab accounts show that that there was regular maritime intercourse between India and the Far East at least as early as the 1st century A. D. The Malaya Peninsula and the Indonesian Islands lay on the direct trade route between China and India, Persia, Arabia and the Mediterranean. Apart from the geographical importance these countries contained valuable minerals, metals, spices, and timber. Malay was then, as now, famous for its tin mines. Probably the earliest voyages were along the east coast of India, Kalinga (Orissa), Bengal, Burma and then down to Malaya Peninsula. Later the direct sea-routes from east and South India were developed It was along this sea-route that many Chinese pilgrims came to India. Fa-hien in the fifth century A.D. passed Java and complains there were many heretics then, meaning people following the Brahminical faith and not Buddhism.

It is clear that ship-building was a well developed and flourising indutsry in ancient India. we

have some details and particulars of the ships built in those days. Many Indian ports are mentioned. South Indian (Andhra) coins of the second and third centuries A. D. bear the device of a two-masted ship. The Ajanta frescoes depict the conquest of Ceylon and ships carrying elephants are shown. The huge States and empires that developed from the original Indian settlements were essentially naval powers interested in trade and therefore, in the control of the sea-routes. They came into conflict with each other on the seas, and at least one of them challenged the Cholan State of South India. But the Cholas were also strong on the sea and they sent a naval expedition which subdued for a while the Sailendra Empire.

There is an interesting Tamil inscription of 1088 A. D. which refers to a "Corporation of the Fifteen Hundred". This was apparently a union of traders who were described in it as brave men, born to wander over many countries ever since the beginning of the Krita age, penetrating the regions of the six continents by land and water routes, and dealing in various articles such as, horses, elephants, precious stones, perfumes and drugs, either wholesale or retail".

This was the background of the early colonizing ventures of the Indian people. Trade and adventure and the urge for expansion drew them to these eastern lands which were comprehensibly

described in old Sanskrit books as Swarnabhumi, the Land of Gold or as Swarna dwipa, the Island of Gold. The very name had a lure about it. The early colonists settled down, more followed and thus a peaceful penetration went on. There was a fusion of the Indians with the race they found there, and also the evolution of a mixed culture. It was only then probably that the political element came from India, some Kshatriya princes, cadets of the noble families in search of adventure and dominion. It is suggested, from a similarity of names, that many of these people who came, were from the widespread Malaya tribe in India. Hence the Malaya race which has played such an important part in the whole of Indonesia. A part of Central India is still known as Malwa. The early colonists are supposed to have gone from Kalinga on the east coast (Orissa). But it was the Hindu Pallava Kingdom of the South that made an organised effort at colonization. The Sailendra dynasty, which became so famous in South-east Asia, is believed to have come from Orissa. At that time Orissa was a stronghold of Buddhism but the ruling dynasty was Brahmanical.

Java is also known to have been derived from Java (ଜବାପୁଷ୍ପ) flower which is also called the China rose. This China rose or ଜବା (Java) is called Odra puspa or puspa or flower from Odra country. Thus it seems that this Odra puspa might have gone to China and then again from China it has

travlled into Java country which has taken its name. This Java flower is used in Tantrik worship. Tantra specially Uddiyana Tantra of Orissa, spread far and wide into 700000 villages of India and outside.

BHAUMA DYNASTY.

The Bhauma Dynasty ruled over Orissa from the 8th Century A. D. to the 13th Century A. D.

The Bhaumas were originally Siva worshippers. Afterwards they became Buddhists. The Kara Dynasty is an outcome or offshoot of the Bhauma Dynasty. Bhaskara, Lakshminkara, Kamalakara, Subhakara and Santikara. Santikara's wife was Tribhubana Mahadevi. And Santikara's son was Subhakara Deva. These Bhauma Kings of Orissa were, according to Nagendra Nath Vasu descendants of Bhaskar Varma of Kamarupa. Pandit Binayak Misra says, they originally belonged to the Mahendragiri Hills.. Tribhubana. Mahadevi belonged to the Naga family. Naga dynasty had their seat of Government in Mayurbhanj and they were also very powerful. The title Mahadevi was exclusively applied to the Naga dynasty queens.

Harsha Deva, a later king of the Bhauma dynasty gave his daughter in marriage to a prince of the famous Lichchavi dynasty of Nepal.

Srijut Kedarnath Mahapatra B. A., D. Ed. mentions (vide Sahakar Vol. 24, No. 3 article

Origin of the Utkal Raj Families) about Sailodbhava, Bhauma, Ganga, Bhunj, Naga, Chauhan, Soma, Kadamba dynasties in Orissa. He places Sailodbhava from the third century A.D to the fifth century A D. What I feel is that this Sailodbhava dynasty is the same as Sailendra dynasty about which kings the above quotation has been made.

Then the Bhauma dynasty. Some identify Bhauma dynasty with Kara dynasty of Orissa also. About the Kara dynasty, we get the following information.

THE KARA KINGS

The Kara kings were ruling over Orissa from about the 4th Century A.D. from a country known as Toshala or Toshali which extended from Mahendragiri on the south to the Mahandi in the North which was divided into two parts called Uttar Toshala and Dakshina Toshala respectively. Its Headquarters was at Bhubaneswar. The Kara is the same as the Bhauma dynasty of Orissa.

The Social History of Kamarupa Vol. I by Nagendra Nath Vasu gives the following:-

The Bhauma dynasty of Orissa had a deep faith in Buddhism to which the image of Lokanath bears testimony. This Bhauma dynasty orginally belonged to Assam.

Then the Naga dynasty of Orissa. We get the following interesting information about the Naga dynasty.

NAGARA BRAHMINS.

The Nagara Brahmins of Gujarat were originally of the Naga family of Mayurbhanja. Many are Brahmins, many Karans or Kayasthas and many Borah Mussalmans out of this Nagara people who migrated to Gujarat side from Mayurbhanja.

THE GANGA DYNASTY OF ORISSA.

The Eastern Gangas originally belonged to Kolar and were thus a branch of the Gangas of Mysore.

The Ganga dynasty according to late K. P Jayaswal originated from a branch of Kanvayana Brahmins of Magadha, and from the Ganges they got the name of Ganga. They went to Mysore and the present Mysore Raj family is also Ganga. Jayaswal has said:—

"Under the Pallavas there came into existence a sub-Kingdom of the Brahman Kanvayans, who after their original home adopted their dynastic name. The Dynasty of the Ganga, like the Magadha dynasty of the Kalinga were Kings under the Guptas. These Kanvayanas very likely were an offshoot of the Imperial Kanvayanas of Magadha, the last king of whom was taken prisoner and removed to the south by Satavanava. (See History of India by K. P. Jayaswal).

SURYA VAMSI KINGS OF ORISSA

By G. Ramadas of Jeypore.

Kapilendra Deva's Government began from A. D. 1435. The last king of the Eastern Ganga dynasty of Orissa was Nishanka Bhanu Deva (IV) and when he died childless perhaps the nobles of the country made Kapilendra Deva their king. Kapi lendra Deva was of the Solar race. 498 years of Kapilendra's era is said to have expired in A. D. 1933. The first year of his era is therefore 1435 A.D. The era is started at the time of Kapilendra's coronation. The king ascended the throne at Camp Krittivava (Bhubaneswar). The date recorded in Madla Panji works correctly to Wednesday, 29th June, A.D 1435. He appointed Gopinath Mahapatra to guard the northern approaches to Orissa. Hambira Kumara Mahapatra was the trusted general of the Gajapati king. He was the son of Sundu Mahapatra of the Surya Vamsa and it is dated A.D. 1453. Hambira died in 1464. Kapileswara Gajapati in person went against and took Sri Sailam which is also known as the Mallika Arjuna Konda in A. D. 1450. The Kondavidu Copper plate Grant informs that Ganadeva was the Viceroy of Telingana and that he had earned the title of Rautraya by defeating with his own hands two Turkish generals. Sanjar Khan engaged himself with the Oriya leader of the infidels of Telingana. Though the Muhammadan historian did not state how this Sanjar fared, the result may be

inferred from what the Sultan said, Why does Sanjar Khan march himself in battle against the possessors of elephants ? This Sanjar is one of the Turks defeated by the Raut Ray of Telingana.

When Khwaja Jahan went against the Devara Konda in A. D. 1460, Ganadeva led an army and defeated him. Iswara Deva's inscription in the Warangal fort informs us that the fort had fallen into the hands of the Gajapatis sometime before A.D. 1460. This Ganadeva Rautray Mahapatra was the Viceroy of the South Telingana, both high lands and low lands, with full powers to subdue and protect the country from the enemies. The Viceroy at Kondavidu was a terror to the Sultans of Bahmini.

A similar Viceroy was stationed at Rajmundry and the name of that officer at that time of Kapileswar Gajapati is Raghunath Deva Narendra Mahapatra. Dakshina Kapileswar Mahapatra was made the Poricha of the country between the river Gundal Kamma and the Cauvery, after the death of his father, Hambira Kumara Mahapatra These Provincial officers of Kondavidu had under them not only a large army but also a number of elephants. In those days elephants were in great number in the forests of the Western Ghats and the rulers of Kalinga had an elephant's goad in their crest. The later rulers of Orissa styled themselves as Gajapatis which title was adopted by Kapileswar Deva, the founder of the dynasty that succeeded the Eastern Gangas on the throne.

Gajapati Kapilewar Deva was a great man of powers and valour. He had the capacity to pick up the best generals like Gopinath Mahapatra, Ganadeva, Hambira Kumar Mahapatra and they were faithful and dutiful to their sovereign. He entertained Brahmins and propitiated the gods of his country and specially the Purusottama of Puri. Whenever he went south, he brought the best ornaments to his god. Kapilewar Deva was so staunch an Oriya that he had all the inscriptions written in the mother tongue. There are found only two of his inscriptions written in Telegu in the Southern country.

KING SUBHAKAR.

(P. 31 of The Social History of Kamarupa by Nagendra Nath Vasu 2nd Vol.)

Dr. Sylvian Levi in his article "King Subhakara of Orissa" says:-

"Now at the end of the eighth century in 795 A.D. that is the 11th year of the period Ching-Yuan (785-805) the Chinese Emperor Set-sang received as a token of homage, on the 18th day of the eleventh month, an autograph manuscript addressed to him by the king of the realm of Wacha-Udra Orissa (in Southern India) who had a deep faith in Sovereign Law, and who followed the practice of Mahayana, the fortunate monarch who does what is pure, the lion."

Subhakara, the king of Kalinga and Kosala had friendly relations with the Chinese Emperor. He was a Mahayana Buddhist and was reported to have sent Avatamsaka to the Emperor of China.

KING MAHENDRA.

The first Raja of Dakshina Koshala was Mahendra. Dakshina Kosala then included Bilaspur, Raipur and Sambalpur. Sripur was its captial. Sripur or Sivpur is now in the District of Raipur.

[From Eminent Orientalists by SYLVIAN LEVI P.369.]

But in Eastern Asia the influence of India has been notable in extent, strength and duration. Scant justice has been done to her position in the world by those historians who recount the exploits of her invaders and leave the impression that her own people were a feeble, dreamy folk, sundered by the rest of mankind by their sea and mountain frontiers. Such a picture takes no account of the intellectual conquests of the Hindus. Even their political conquests were not contemptible and were remarkable for the distance if not the extent of territory occupied. For, there were Hindu kingdoms in Java and Cambodia and settlements in Sumatra, and even in Borneo, an island about as far from India as is Persia from Rome. But such military or commercial invasions were insignificant compared with the spread of Indian thought. The south-eastern region of Asia both

mainland and Archipelago owed its civilisation almost entirely to India. In Ceylon, Burma, Siam, Cambodia, Champa and Java, religion, art, the alphabet, literature as well as whatever science and political organisations existed, were the direct gift of the Hindus, whether Brahmins or Buddhists, and much the same may be said of Tibet, whence the wilder Mongols took as much Indian civilization as they could stomach. In Java and other Malaya countries the Indian culture has been superseded by Islam, yet even in Java, the alphabet and to a large extent the customs of the people are still Indian.

CHAPTER II

ALL ABOUT KALINGA

The Cyclopaedia of India says :—

The Kalinga of Pliny certainly included Orissa but latterly it seems to have been confined to the Telegu-speaking country and in the time of Hiuentsang (A. D. 630) it was distinguished on the south and west from Andhra and on the north from Odra or Orissa.

Orissa was an important seat of Buddhist and Jain influence from the third century B. C. to the ninth century A. D. In 75 B. C. an expedition from Kalinga formed a colony in Java.

KALINGA. (28, 82, 89)

P. 28. Kalinga, a subject country under Chandragupta and his son, rebelled when Asoka

came to the throne. Asoka had to invade this kingdom and reconquer it at the expense of many lives including the innocents.

The whole edict must be taken into account. In the latter part we read according to Hultzch's translation, "And they (foresters) are told of the power to (punish them) which Devanam priya (possesses) inspite of (his) repentance, in order that they may be ashamed (of their crimes) and may not be killed". What is this power to punish and kill them except by the employment of weapons of War ? What is that repentance except that he waged in Kalinga an unrighteous war involving the slaughter of innocents and that he took a vow from that day to resort to only righteous methods of war ? Dharmavijaya is a term of much political significance and Asoka born and bred in Kautalayan School of politics, (there is a story that Kautalya continued to be the minister of Asoka's father also), must have followed his political injunc tions. It is wrong to take all his Edicts as religious Edicts. They are all political in character and deserve to be re-edited and interpreted from the political standpoint of Kautalya to do justice to a very great Emperor of India who had equal regard for all orthodox and heretic seats of his time.

P. 89. One example of asura war in the Maurya period was the war with Kalinga fought by Asoka. Its salutary effect was to inaugurate a policy of dharmavijaya in his foreign politics.

P. 6. Hunter's History of Orissa.

The feudal organisation of Orissa was better fitted for the defence of its own teritory than for the invasion of other countries.

(From Stirling's article on Orissa. Asiatic Researches Vol. xv in 1824.)

Duryodhana married the daughter of Chitrangada, King of Kalinga at Rajapur.

ODA-BALAJI.

The boat carpenter belongs to a distinct caste, called Oda Balaji allied to that of fisherfolk and regarded as much inferior in social status to the house carpenter.

TRADE AND SETTLEMENT.

Hindu traders founded settlements in Java and other islands, and it was in a Hindu ship, sailing from Tamralipti or Tamlook, that Fa Hian left India. Those of you who have been to Europe, and visited the continental towns, may have seen images of Hindu gods and goddesses in the Museum of Leyden, taken there by the Dutch from Java, where Hindu religion and learning were introduced by traders and settlers from India. (P. 185. Speeches and Addresses of H. H. the Maharaja of Baroda Vol. 1. 1877-1910)

KALINGA.

We know from other sources that shut out as Orissa was from the general policy of India, it

boasted of fabrics which could send as valuable presents to the most civilized monarchs of the interior. So fine was the linen which the prince of Kalinga sent to the king of Oudh, that a priestess who put on the gauzy fabric was accused of appearing naked. Some of the inscriptions speak of navigation and ship-commerce as part of the education of the princes of Kalinga. To this day there are Kalinga or descendants of settlers from ancient Kalinga at Singapore.

There are stories of Kalinga Gujarat there. This shows that at one time perhaps the Gujaratis and the present Oriyas were of the same stock.

WARS.

During the middle of the eighth century A. D. Sri Harsa of Assam claims to have conquered Kalinga and Odra.

JEYPORE.

Jeypore was an independent kingdom in the past. During the Mughal and the Mahratta rule it was under Hyderabad circa as a native state. After the conquest of these parts by the East India Company, it was kept under Madras as a feudatory State and in 1863 it was reduced to the state of a Zamindary. For a long time after its conquest by the British none knew that there was such a rich and vast territory lying concealed in the Eastern Ghats.

DINGNAGA

Dingnaga was born in Kanchi. But he spent almost all his time in Orissa. He was well versed in Tantra. The Tibetan historian Lama Taranath has said about Dingnaga that once there was a Haritaki plant in the garden of a Finance Minister of Orissa by name Bhadrapalita. It was drying up. Dingnaga by the power of his mantra made it fresh and vividly alive in seven days. Dingnaga spent the last part of his life roaming in the jungles of Orissa. His most authoritative book is called **Pramana Samuchhay.**

Dingnaga has refuted the Batsyana Bhasya. Sankar Swami was the disciple of Dingnaga. He was an Oriya. Dharmapal was the disciple of the Nalanda University.

CHAPTER III

RELIGION AND RELIGIOUS PERSONS : CHAITANYA IN ORISSA.

N. N. Vasu says that (P. 122 Vol. III of the Social History of Kamarupa) when Chaitanya visited Jajpur in Orissa, he rested for a while in the house of his kinsman Kamalanayana Misra, his relative who was still residing there. Nagen Babu says, "Had there been no previous connection with Srihatta, the ancestors of Sri Chaitanya would not have selected this place instead of Vanga for settlement."

ORIYA WRITERS OF BENGALI VERSE

Rai Ramananda Patnaik, Governor of Rajmahendri of the Empire of Orissa in the 16th century A. D. was an illustrious writer of Bengali verse. Some of his compositions are quoted in the Chaitanya Charitamruta and others are found in the Padavali collections. Akinchana Das, the author of Bhakti Rasatmika translated into Bengali the Sanskrit drama Jagannath Ballabha of Rai Ramananda. Madhavi Dasi, sister of Sikhi Mahanti is the only great female writer of the Padavali literature. Her lyrics are mainly humane. Her delineation of the finest filial emotion embodied in the poem, Nilachal haite Sachire dekhite is unparalled in Bengali Padavali literature. Some other famous Oriya writers of Bengali literature, were Govinda Das, the author of Charan Sudhanidhi, Lochan Das, Kishore Das, Kanhai Khuntia, Pindik Srichandan. In the third part of the Puratan Puthir Vivaran published by the Bangiya Sahitya Parishad we find an exqusite lyric, Prataparudra Bhanita.

MADHABI DASI

From the History of Medieval Vaishnavism in Orissa by Prabhat Mukharjee.

P. 126. Madhavi Dasi was the sister of Sikhi Mahanti. Madhavi was regarded as half a patra (the chosen follower) she being a woman. She was an old anchoritie Vaishnav., She was a Karan

by caste and was appointed the Panjia (the temple chronicle-writer) by the king. By virtue of her scholastic attainments she was known as the brother of Sikhi and Murari Mahanti. In the Dwapara yuga her name was Kala-keli, who was a maid of Radha.

Madhavi may be styled the Mira Bai of Bengali religious literature. Some of her poems in Bengali and Brajaboli are of supassing beauty. Padas like nilachala haite sachire thekhite aise Jagadananda are bound to appeal to every reader. The agony of the aged mother whose only surviving son (one possessing all the virtues) had renounced the world touched the heart of the old pious lady though separated from Sachi by distance and language.

ALEKHISM.

A movement almost synchronous with the Congress has been going on in Orissa by the name of Alekhism. It has its centre at a place called Joranda, 16 miles to the N. E. of Dhenkanal Garh in the Eastern States Agency. It has radiated its influence all over natural Orissa and Hyderabad State, Andhra countries, Chhatishgarh States and Bengal.

One Mahima Gosain appeared in Dhenkanal area and took **Samadhi** at Joranda. He was buried there. Over the Samadhi a small temple was built which has no opening.

This small temple was covered over by another and yet a third one. The story is that there will be seven coverings like this in all. Thus the temple is rising in width and height.

Mahima Gosain's philosophy of life was a sort of Adwaitism. It was Hindu-like but yet in many respects un-Hindu. For example, those who embrace Alekhism and become Sanyasis will not dine in the house of a Brahmin, king, washerman, barber or astrologer. Those who embrace this religion do not observe caste rules. They, under no circumstances, whether grihastha or sanyasi, will partake of the **Bhog** that is offered to deities. Thus they are not worshippers of any idol. They do not observe any priest craft. They do not care for any king craft. Perhaps the king and the Brahmin and the washerman and the Barber and the Astrologer combine in keeping people down. The Alekh sect as a revolt against the prevailing society defies caste,prince and Bramhin. Unlike the Hindus they have no **Parva** or festivals. They worship the **Cunya** Brahma whom they call Alekh. They do not take any food after nightfall. They generally take two meals a day one in the morning and another before sun-set. They however observe **4 Purnimas** the Vaishakh, the Asarh, the Kartik, and the Magh. The Magh Purnima is the most important when devotees or Bhaktas pour in from all parts and gather there. Almost all the Alekh Sanyasis gather at this time at Joranda. The Sanyasis hold their Annual General meeting.

After the Magh Purnima festival is over they elect 10 or 12 Sanyasis as office bearers and allot to each an appointed duty. One is in charge of the bell which is to be rung regularly, the second is in charge of the store room of the Sanyasis, the third is in charge of buildings and huts, the fourth is in charge of water supply, the fifth is in charge of fuel, etc. No sanyasi is allowed to stay at one place for more than one day. Therefore he moves from place to place. The sanyasis are allotted their different places to work throughout the year. One is sent to the eastern part of the Cuttack Dist., one to southern. Some are sent to Balasore Some others to Sambalpur, some to Bengal, some to Hyderabad, Chhatisgarh and so on. After the Magh Purnima is over all the sanyasis sit at one place and dine together. That field has an enclosure and it is called **Gosthi Pariah**, that is, the place of the sect of sanyasis where they dine together. After the dinner, the distribution of work to the sanyasis is made.

I was all these years suffering under an idea that the Oriyas are not becoming sanyasis as the Ramkrishna Mission has been able to turn out. But I was disillusioned this time when I saw a large concourse of Alekh sanyasis. Among the sanyasis there are different kinds. When Mahima Gosain was alive he gave **Dora Kaupina**, that is, the sanyasis robe of a Kaupina and string to 64 people. These sixty-four were known as **Siddhas**. One Krupasindhu Baba who is dead now was one of the 64.

There are two parties among the Sanyasis. Krupasindhu Baba was maintaining that Dora and Kaupina cannot be given to any one outside these 64 whereas the other party headed by Viswanath Baba gave Dora Kaupina to some new people. A quarrel arose and there is friction still going on. The Sanyasis of the highest order among them wear **Kumbhipata,** that is, the bark of a tree. Their number is very few. The second order is known as **Kanapatia,** that is, those who wear cloth kaupinas and are not allowed to wear bark. The third in order is **Phakadia,** that is, those who mix with these Sanyasis, live with them for some time and again go back to their homes. The fourth order is laity, that is, the common householders. They are generally known as Bhakta or **Bhakata.**

Through out the year a light burns in the Samadhi of Mahima Gosain. A lamp fed by ghee always burns there. They have also the **Akhanda Dhunighara,** i.e,a house in which a fire of fuel is maintained throughout the year and year to year. The discipline of the Sannyasi is very rigorous. They have always to get up at Brahmamuhurta and after finishing their ablutions they do their prayer which is called **Mahima Darshan**- that is seeing or feeling the eternal glory. They utter the word Alekh which implies that the one whom they are worshipping is beyond any shape or utterance. They are worshippers of Shunya or Void which is

different from shunya or Void of the Buddhist. The Budddhist conception of Shunya is that in the ultimate there is nothing. But the Alekhist conception of Shunya is that there is only one after all the appearances disappear. That again has no appearance. But that is.

As regards the character of the Sanyasis, generally they are very good. They are very non-violent, quiet and reflect a strength of character which one feeels when he sees them.

Higher classes of Hindu Society have not been drawn into this religious movement. But the lower classes have been attracted to it very much. The ordinary house-holder who is an alekhite falls at the feet of the Alekh Sadhu whenever he sees him.The Sadhu also blesses him saying, Lord keep you. Thus the house-holder feels happy and contented. The Sanyasis do not take food inside a house. They always try to keep outside it. This gives them a great moral discipline. Among the Sanyasis, many of them have been drawn from the so-called untouchable classes—Pana, Bauri, Dhobee, etc. Some of the Sannyasis who are well-known among them are Baba Viswanath Das, Dinabandhu Das, Bhagaban Das, Rama Das, Pilaram Das, Rajiba Das, Pitambara Das, Mochiram Das and Baman Das. Among them Viswanath Baba, Pilaram Das, Bhagaban Das are somowhat educated. Bhagaban Das is a distant relative of Keonjhar Raj family.

Many who are diseased and helpless in life have taken shelter in Alekh religion.

The stoical life that the Sanyasis lead and the life of simplicity they preach to their Bhaktas and the disappearance of all festivals etc.make some people doubt the usefulness of the religion. The want of aesthetics in life they say will make a man dry. But I would appeal to these friends to look at the beauty and aesthetics of life from life itself. It is control and contentment that give the life mainstay and life will never be dull and dreary so long the spirit of serving humanity will be dropping dew drops from that fountain of life. The bhaktas after night-fall sit together and chant the hymns or **bhajans** with the help of Khanjani (a hand drum with cymbals) and spend some time in noble thoughts.

The Mahima Dharma differs from Hindu religion in the following respects:—

1. Its **Upasana** is very high in the sense that it turns its attention to the highest ignoring all the little deities.

2. Their time of prayer is fixed before sunrise and before sun-set and the disciples are very particular about it. Their method of prayer is some thing like that of Mussalmans.

3. Their code of life is very strict. Nonviolence, giving up of vicious thoughts, early ba-

thing, forbidding of night meals, very early rising are some of the codes.

4. Their Dharma is based on worship of one God with great devotion, sacrifice, etc.

Late Mahatma Sadhu Sundar Das the saint and renowned genuine Oriya **Sannyasi** and religious reformer of Kujibar, Chowduar, who flourished from 1720 to 1838 who was also publishing a manuscript Oriya Newspaper and scriptural comments from his Kujibar Math, where the Missionaries visited and discussed with him about the starting of village primary schools under his superintendence, and also discussed with the Sadhu about the Vedantic—Theism and Decalogue in the year 1826. Sadhu Sundar's Math at Kujibar was at once a centre of the theological concentration as one of education around the locality, the details of which will appear in the life of Mahatma Sadhu Sundar Das written by Sri Pramatha Nath Bose Practically Sundar Das had such **"Theological School"** (vedantic) at Kujibar Math as "Institutes of Muni" with innumerable disciples for **vedic** training with **Bible class** like **"Harmony of Religion" of Mahatma Keshab Ch. Sen of Bengal** though the sadhu was a Hindu Reformer and introduced the ceremony of "Havanam" according to **vedic** rites which annual function attracts a vast number of people at Kujibar. Thus it will appear that in the year 1826 Mahatma Sundar Das of Orissa took a great part in establishing primary

schools in Cuttack Dt., and the then Europea Missionaries found this only Sadhu who was known at that time as saint, Rishi and religious reformer of Orissa for consultation regarding advancement of rural education apart from religious discussion although the Sadhu was residing at Kujibar village between Charatia Ry. Station and Chowduar. **This Sadhu had also invited the European Missionaries to reside near and around his Kujibar Ashram as friendly neighbours, and to erect bungalows. This was no doubt a great noble idea for establishing fraternity between East and west from higher and spiritual ground.** I may mention here particularly for the general public that Mr. Ratnakar Pati, Senior Professor of Philosophy of the Ravenshaw College has kindly undertaken to comment philosophically about Mahatma Sadhu Sundar Das' Oriya-Marahatti poetical version regarding '**Adwaitabad**' or "Absolute Brahma" which was published by Vyasakali Fakir Mohan Senapaty in his book '**Abasara Basare.**' Mr. Pati's review will be embodied in the first volume of the life of Sadhu Sundar Das.

BAYA PAGLA.

Two famous men today in the religious field of Orissa are Baya and Pagla. Besides them, their are Ghunga (or the Silent) and two more. So altogether they are five. They are like the Panchsakhas of the 16th century in Orissa. Now who are those people at whose feet many educated

men, graduates, B. Sc's have flung themselves with their wives and children most unreservedly.

The Pagla Baba was born at Anandapur in Keonjhar State of Orissa. Pagla Baba was born in the Oriya year of 1285. He had vely little school education. He was married at the age of 17 or 18. He wes born in a Brahmin family.

He has travelled all over India as most religious Sanyasis of India do He had a son by his wife.

Pagla Baba has his Guru Baya Baba. Baya-passed U. P. Examination. He never married.

Both for Baya and Pagla, Jaganath Das's Srimad Bhagavat was the Bible. Baya was a village teacher for 5 years. He then became a sanyasi and after having roamed for some years came back to his village Kupari in the District of Balasore. Krupacharya made a **Yajna** here. Hence the name of the village is Kupari. Baya Baba has lived with tigers and bears in deep forests.

Pagala and Baya came in contact with each other and lived together for six years. These two **Sadhus** once fell under the clutches of dacoits but they were saved. The **Bhagabat** is their Bible and they interpret everything by means of the Bhagabatgita. Baya is a wonderful man. He never finds fault with anybody. He always finds fault with himself. Pagala Baba was for sometimes a naked

Fakir, while he was in the Dhenkanal State. Baya and Pagala are in Orissa to day. They are at Cuttack, Hundreds and hundreds men and women are their devotees to day.

Yet there are many doubting minds who have never gone near them. Men from far off U. P. and far south Madras came to these people for cure of their mental, moral and physical diseases. Their philosophy of life has a strain fo Buddhism with Hindism in its essence. No caste no violence Gurudev and so on.

PHILOSOPHY

"The ancient Hindus have created from the foundation the two systoms of spiritualism and materialism, of metaphysical philosophy and a positive philosophy. The first taught in the Vedantic school whose founder was, Vyass, the second taught in the Sankhya school, whose founder was Kapila"

This is from is Unvelied—Vol. 1. by H. P.B. That Kapilas in the Dhenkankanal State was the Asram of Kapila Muni, the founder of the Sankhya school is now known to Oriya seholars. This is the derivation of Kapilasa. And as for Vyasa we also know that Vyasa was an Oriya. Vyasarhram, Vyasasarovar Vayasamela—all these aro in Orissa.

ALL ABOUT PURI AND PURI DIST.

[From Geographical Dictionary by N. L. Dey]

"Purushottam—Kshetra—Puri in Orissa. Indradyumna, King of Malwa, is said to have caused the image of Jagannath to be made out of a log of wood which he found floating at Bankimohana and set it up in a temple built by him (Skanda P. Vishnu Kh, Purushottam-Kshetra, Mahat., Ch. 1 Brahma 1 Ch. 5). The image was removed and kept concealed at Sonepur-Gopali, on the western boarder of Orissa, was attacked by a Yavana named Raktabahu at the the time of Raja Siva Deva otherwise called Subhan Deo. The temple was destroyed by an extraordinary flood at the time of Raktavahu's invasion. The image was recovered several centuries after by the Raja Yayati Keshari in the 6 the century A. D. But the present temple was built by the minister Paramhansa Bajapai at a cost of one crore of rupees by the order of Sri Ananga Bhima Dev. The image was afterwads burnt by a Hindu convert named Raja who was called Kalapahad, the general of Suleman Shaha, one of the Pathan kings of Bengal (Kailash Chandra Sen's Daru Brahma, Stirling's Orissa)Cunningham says in. His BhilsoTopes that the image of Jagannath,Balaram and Subhadra also the Vija of the letters Y,R,V,L,and S of the ancient Asoka alphabets of air, fire, water, earth and the Sumeru with the totus and cresecnt

above it (Cunningham's Bhisla Topes P.355 and Puja Kanda quoted in Hodgson's Literature and Religion, of the Buddhists P. 105).

Faihian and Hiuen Tsiang speak of the drawing of the cars of Buddha, Dharma and Sangh.

It has however, not yet been investigated whether the images of Jagannath, Balaram correspond to the images of Krushna, Baladeva and the goddess Ekanamsa respectively, mentioned by Varaha-mihir in his Brihat Samhita (Ch. 58 V 37) for the origin and name of Ekanamsa or Savitri see Vaya P. Ch. 25. Mr. Patterson says that the images are the representation of Om (Asia Res. VIII Jagannath). It is now a settled question that Puri is the ancient Dantapura where Buddha's left canine tooth was kept (See Dantapur and Srikshetra). Sakhigopal also contains a beautiful image of Krushna.

JESUS CHRIST AND ORISSA

Last month (January, 1932) Vol. VI, No. V. Pages 117-118 in which Mr. John Hyde Taylor, 1, Whitehall Lane, Walsall, England wrote to us to know if we have "any trace of a prince Ravanna of Orissa who lived at the time of Jesus the Christ lived and who it is said visited Palestine and took Jesus of Nazareth to his home in Orissa so that he might

learn something of the Brahmanic teaching when the Master Jesus was but a baby ?"

Today we have got some proofs that Jesus did visit Orissa, at whose time we yet do not know. THE ARYA GOURAB a Bengali monthly Edited by Sri Dinabandhu Acharya Vedanta Sastri, 19 Cornwallis Street, Calcutta in its Magh issue of First year (10th issue) has published an article named who was Jesus ? In it the writer says that there is no mention of Jesus's life activity from 13 years to 30 years of his life. Till 1877 this history was unknown. Nicholas Notovitch a famous Russian traveller has unravelled this life history from Tibet after the Turko-Russian war. Jesus came to India and mixed with the Buddhist monks and preached Buddhism. Nicholas Notovitch has written a book called "The Unknown life of Jesus Christ', and many interesting facts have been described in it The original manuscript in which Jesus' life has been described is preserved in the monastery of Himisri in Tibet. when Jesus attained his 13 th year he was going to be married by his father, according to the custom of the Israelites. So he left home surrpeptitiously and. came to Sind along with Jerusalem merchants. At the age of 14 th. his fame spread in the North of Sind and the Jains requested him to be among them. But he left the Jains and came to Orissa, the Jagannath Kshetra. Vyasa's mortal ashes are preserved in Orissa. Here the white—bodied priests, the worshippers of Brahma welcomed him. They taught him

Vedas. He spent six years in Jagannath, Rajgariha, Benares and other holy places.

These facts have been gathered from Nicholas Notovitch's book,The Unknown Life of Jesus Christ, We are grateful to Pt. Dina-bandhu Acharya Vedasastri for bringing these facts before the public.

The question now remains who was Ravnna of Orissa ? Is he or is he not Ravana, the famous Ravana of Lanka ? In that case, Lanka must be in Orissa. New light may be thrown on it by researchers. Babu Bhagaban Pati has shown that Lanka was in Orissa. In that case Ravanna of Mr. John Hyde Taylor is the same historical Ravana perhaps.

(Vaitarani—No. VI, Vol. VI. 1932.)

For centurise past Puri has been looked upon as the holiest in the earth. Its walls are 665' by 944' by 22' Puri temple made its first historic appearance in 323 A.D. The famous car of Jagannath is 45' high. 235 sq. feet. It is built on a stout wooden platform which is supported by 16 wheels 7' ft in diameter.

The Utkal emperors held the country from the Ganges to the Godavari with the help of the Oriya paiks. The Oriya soldiers resisted sucessfully the onslaught of the Mussalman invaders for three hundred years.

STIRLING P 30

The climate of Jagannath is ths most agreeable and salubrious probably in all India, during hot months from March to July.

A visit to Jagannath has in some cases proved as beneficial to the European constitution, as a sea voyage.

P. 118' We are informed that under the superintendence of the principal ministers Damodar Bar Panda and Isan Patnaik, the whole country from the Ganges (Hoogly) to the Godavari and from the sea to the frontier of Sonepur, was measured out with rods called Nal and Padika.

TITLE OF THE KHURDA RAJA

Beera Shree Gajapati Gaudeswar Nabakoti Karnatotkal Bargeswar Bhuta Bhairaba Deva Sadhu Sasanotkarma r a t e r a v a Atulabalaprakarma Sangrama Bahu Kshatriya Kula Dhumaketu.

P. 178 The author Aifn Akbari says,"Near to Jagannath is the temple of the Sun, in the erecting of which, was expended the whole revenue of Orissa for twelve years. No one can behold thia immense edifice witbout being struck with amazement········ Raja Narasinghr Dev finished this building thereby erecting for himself a lasting monumet of fame."

TEMPLES OF ORISSA

Sri Rama Sankar Tripathi in his History of Ancient Ind (P. 568) says that the Bhuvaneswara Temple of the Oryas is "one of the Oriyas' noblest monuments, a veritably inspired orgy of sculptural ornamentation almost unique in the world."

EROTIC SCENES ON THE TEMPLES OF ORISSA

BY-Bhagwat Saran Upadhya, M. A.

(From the Jouranl of the Benares Hindu University vol. V, No, 2, 1940.)

During the mediaeval Hindu period Orissa became the centre of intense architectural activity. A immense number of stupendous temples was planned and executed on a gigantic scale, Their ruins are even to day a matter of great pride to the district of Puri. At Bhubaneswar alone there stand half-shorn of their former glory about a hundred and fifty temples representing the Saiva and Vaishnaba cults, Among this host of temples at Bhubaneswar are to be found some of the marvels of the Indian architectonic art and the gems of the Orissan architecture. Coming right on the heel of the temples of Parasuramesvara and Muktesvara, in point of time, the temple of Lingarj the famous Black Pagoda of Bhubaneswar is a landmark in style. Apart from the boldness of its plan, its excellence lies in the details of its execution. 'Every inch of its external surface is

carved with endless life-like figures. Form next to form has been conceived in excellent temper and the immeasurable richness of the individual variety among the carved scenes gets the better of the surfeit of vision and lend an ever arying charm to the composition,"It is perhaps not an exggeration," says Fergusson,the pioneer writer of Indian architec-ture, "to say that if it would take a sum-say a lakh of rupees or pounds-to erect such a building as this it would take three lakhs to carve it as this one is carved."

Not far from there, and in the same district of Puri is situated the sun temple [Konarka] of Kanarak which is the last word of vigour in the style of architectere Here the boldness of execution, the vigour of the individual carvings the force of the guardian shrine and the attending mass of divinities mark out the great temple as an achievement of unprecedented art in both the Orissan as well as the Indian style. The forcefulness and exceeding agility of horses, the fury of the lions, the calm-rush of the Navagrahas, the dumb cycle of the Cakras of the months and seasons, the seductive charm of the erotic scenes of human passions-all give a live tone to the stupendous structure. The great temple of Kanarak rising from a flat basin of endless sand against an azure sky looks down upon the blue breakers of the Bay of Bengal which have contributed in no mean degree to the partial destruction of it. Time and sea have both cons-pired to undo the glory of the great temple which

was once its own, yet the breaks on the face of the tower, the division of the courses and rollmouldings on the angles are enough to give it an honoured place among the great archi-tectural wonders of the world.

Kanarak followed Puri as excellence followed decadence in architecture. It is indeed amazing to imagine how right on the cl ose of the century which threw out the temple of Jagannath like a penitent ostracised mother, this magnificent temple was reared up consummate in every detail of the science of Vastu. The temple of Jagannath at Puri is the despair of the Orissan art and it can hardly be considered on the same plane of valuation as that of Kanarak or those of Bhubaneswara. But it is a matter of intriguing amazment as to how in point of popularity and holiness it has left far behind its proclaimed superiors in aritistic beauty. In holiness the temple stands second only to the shrine of Viswanatha at Benares. How did it achieve this? The late R. D, Banerjee would suggest an intense and vigorous propaganda. May be. But we are not much concerned with this at present.

Our investigation at this stage is different. The temples of Jagannath, Kanarak and a few of Bhubaneswara, besides their architectural design, are enriched with a common type of ornamentation which has down the centuries engendered no less terror than wonder in the hearts of the devoted millions of India. The curious visitor no less than

the blind devotee is at once struck by the innumerable scenes of erotic fancy which decorate the unending row of niches of the exterior of the walls of the both the Vimana as well as the Jagamohana of those temples. If the pieces of these unfailing human passions are coarse, dull and prosaic on the temple of Jagannath. they are more tender and humane on a few at Bhubaneswara, and by far the most vigorous and live on that of Kanarka. Some of these compositions are almost life-size but most of them are small and they decorate the niches of the temples. The representation is undoubtedly repellent, forbidding and vulgar although one is at places struck with the ingenuity of conception. The entire chain, on the whole, is sustained by a morbid passion and one wonders, why of all places should these figures on the walls of temples, and of all, on the shrine of the holiest of the holy, the incarnation of Visnu,Jagannath. One looks for an answer within and gapes without & is easily baffled. One seeks for a possible explanation in the passages of the pastmasters of, and authorities on, the India monuments like J. Fergusson, V. A. Smith, A. K. Coomarswamy, R. D. Banerji, R. Chanda, and N. K. Basu, and is disappointed, for the solution is not there. Most of these learned authors have not even referred to these erotic scenes which number in several thousands. Below is proposed to be given a possible theory regarding these scenes. Two lines of arguments present themselves to the present writers which ordinarily seem

contradictory, but, nevertheless, a reconciliation may be successfully attempted. We shall put them one by one.

(1)

While dwelling upon the first part of our case we shall have to survey the progress of the Buddhistic and Saivite cults down the centuries.

The type of Buddhism which was obtaining after the Nirvana of Buddha was technically known as the Hinayana, the lesser Vehicle. During the prevalence of this sect Buddha, the man, had not been properly reborn. More powerful than his own historical self were his teachings. When there was a drift from the abstract to the concrete, there appeared the part-representation of the master in the form of his Usnisa, feet, hands in the dhammacakkapavattana mudra, alms bowl, Bodhi tree and the Caitya. The human Buddha-the calm contemplating image-was yet to come. But it did not take long to appear on the scene. The need for a personal god to whom the faithful naive devotee would run to seek refuge from the distractions of the world and resign himself, was felt, and the Mahayan, the greater Vehicle, was the result. The opening century of the Christian era saw the rapid growth of this neo-Bhakti movement. Already the Bhagavat Gita had prepared the field for the cult of Bhakti and the seed of the Mahayana, long thrown into the soil, took root and grew strong. The humane Buddha emerged and his image becoming prolific in number added to the already

crowded pantheon of the Hindu Arya. The new Buddha came with all his retinue and mediators-the Bodhisattvas and Arhats. But the new cult did not stay there, for it could not. Faith and its consequent outcome, worship, generate something more-a hierarchy of lesser, closer divinities, semi-gods and religious apparitions, and the most important of these all, an unending chain of rituals.

As the number of Yaksas and semi-gods grew, there multiplied also in rapid progress the various complicated rituals, and with these last came the mystic Mantrayanist. The historical Buddha was lost into an all-powerful god and Buddhism entered on an era of spiritualism guided and controlled by devout mystics. The longer suttas were contracted into smaller ones and these again into yet smaller mantras. It was about this time again that the abstract contemplation—Yoga—was utilised to grosser and more useful and concrete ways and the Hathayoga was developed to an enormous degree. The Siddhas of the Mantrayana school and the masters of ceremonies in the Buddhistic monasteries of Hathayoga which were very much of the mesmeristic or Hypnotic type of the modern days. Days of miracles followed, and in the courtyards of mathas and monasteries crowds of men were held up spell-bound, controlled and conjured up. The black art of magic through mesmerism struck terror and passive admiration among the beholders who now could be played upon by these Buddhist

mystics. Devotees poured in wealth, and along with it women, young and beautiful, were made to march under the subterranean passage of the monasteries to the dark cells where crime lay concealed clad in the garb of devotion. Mantra, Hathayoga and Maithuna became the ruling passions of the Mantrayana.

But the more corrupt and inhuman trait was yet to come, Already the Andhakanikayas and the Vaipulyavada had favoured the sexual indulgence and now about the seventh century A. D. there rang out in Sri Parvata of Orissa the impassioned plea for open lust. The Vajrayana entered wiih its mystie Bhairavi-cakra on the scene of Orissan mysticsm and its Siddhas openly challenged the established order and advocated the habits of lust-ful indulgence. Mantra,Hathayoga,wine and women figured abundantly in the life oi these Siddhas. Sri-Parvat, of the notorious reference of the Malati-Madhava, (1) became the mystic abode of the Vajrayanists, and it was because of their residence on this mountain that it came to be called the Vajra-Parvata. (2). It was here on this mountain that most of the mystic literature like the Mayajala-Tantra, Guhyasamaja-Tantra, Mahasamayatattva, Bhutacamara, Vajramrta Cakrasamvara, Dvadasa-cakra, Merukabudaya, Mahamaya, Padanihkṣepa, Catuspista,Paramarda, Maricyudbhava, Sarvabuddha, Sarvaguhya, Samuccaya, Mayamaricikalpa, Herambakalpa, Trisamayakalpa, Rajakalpa, Vajragan-

dhara-kalpa, Maricikalpa, Guhyakalpa, Suddhasamuccayakalpa, etc. was completed. 3

Taking the cult to its logical conclusion the Vajrayanists did not even make a distinction between the wife or the mother, sister or daughter as an object for the satiety of senses. The mystic traits and the lustful faith of these Siddhas are fully described in the Guhyasamajatantra, 4, published in the Gaikwad Oriental Series. It is remarkable, however that while the Vajrayanists were given to lust they could in the meanwhile discourse on the most abstruse principles of metaphysics.

With their Philosophy, Hathayoga, and mesmeristic and hypnotic practice they had gained so much power that even the most powerful man, the king not excepted, could not refuse the hand of his wife or daughter if a Siddha sought for it. The number of Siddhas reached 84 by the end of the 11th century, the period of time which witnessed the building of most of the Orissan temples with the erotic scenes on them, specially those of Puri Kanarka.

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1. Act. L. VII—X.

2. The brilliant article on the Mantrayana and Vajrayana by Sri Rahula Sankrtyayana, Ganga, Pura-tattvanka, P. 218.

3. Ibid.

4. PP. 94, 120, 136.

5. RV. X. 125.

Let us digress a little and cast a look at the Indian continent. There in the East Bengal the Sakta cult had already developed to its fullest. The Tantra worship was in full swing. The Agama literature is pretty old and some of the Agamas and Tantras can easily be traced to the B. C. centuries in point of time. The Sakti worship is extremely ancient, and so early as the Rgveda. Vagambhari takes upon her the guidance and control of the cosmic creation. Aham rudraya dhanuratanomi brahmadvise sarga hantavau. 4. But the Sakti cult of Kamarupa mainly grew to enormous proportions about the same time as the Vajrayana held full sway in Orissa. The progress of the Sakti cult was very similar to the Vajrayana and when Tara, one of the prajnaparamitas, was identified with one of the Saktis and began to be worshipped by the Saktas, the affinity between the two cults became all the more marked. The Sakta cult underwent almost the same changes as the Vajrayana. From the Tantrikas grew the Kapalikas and the Aghorapanthis who lived the same kind of vicious and lustful life as the Vajrayanists. The human goddess took the place of the idol and from the Kamakhya hill. the cult truimphantly marched westwards to Bindhyachal and Benares. Even today the Nepali Mandir at Beneras proclaims the importance of the cult through its lustful woodcarvings. The Tantric cult took several forms and from it there grew several sects to two of which the Sahajania and the Maramia the late Mahamahopadhyaya Pandit Haraprasad

Shastri refers in his brilliant romance Bener Meye. 5

This information was given to me by Dr. U. C. Nag, Principal, Central Hindu College, B.H.U.— Thus we find that at a time when the Orissan temples with their erotic scenes were built the entire belt formed by Andhra, Orissa, Bengal and Kamarupa (Assam) was culturally being governed by a class of mystic mendicants who were openly given to a life of lust and wine. Could these people who were permeating all the spiritual activities not have a say in the matter of devotion which was the main reason for building these great temples ?

There is another important point which must not be lost sight of. Every important phase of Visnu has for its sacred shrine a particular chosen spot. Thus for Rama, Ayodhya and for Krisna, Mathura-Brindaban and Dwarka are the profoundly sacred spots. It is interesting to note that Puri is the spot which has become sacred to that phase of Visnu which is supposed to have descended in Buddha. (1) And now in a shrine which is to be dedicated to the Buddha phase of Visnu, is it not in the fitness of things that the Vajrayanis's should play an important part, perhaps even at a time when they were in the hey-day of their power ? It was a good occasion to make even the lust sacred. They were not sure if their position would remain always secure—the revolt of the masses would come

sooner or later—and so in order to stay the revolt for a longer period of time they won over the buil ders to endow these important shrines with fanciful scenes of lust so that prosterity may not question their indulgence.

(11)

The second line of argument that I propose to give is the following.

It has been said (2) that the people of Orissa have certain superstitions against temples not endowed with erotic scenes. But this is hardly tenable. If it were so, the erotic scenes would have been peculiar to Orissa. But it is not so. Temples of Khajuráho are no less full of such representations. The rock-cut temple Kailasa at Ellore also has them and so has the recent Nepali Mandira at Benares. As a matter of fact the cult of nudity is not quite so late as the Vajrayana itself. And we can deduce evidence to show that it is pretty old and quite independent of the Orissan influence also.

Let us now argue the other point. The cult of nudity is at least as old as the second century B. C. Already the Indian mind had conceived of a lustful cult of the Yaksas and Yaksis and so early as the Sunga period we come across the Yaksi images on the railing pillars of Sanchi and Bharhut which are semi nude. The activities of the cult became even more pronounced as the Kusana and Gupta periods

VALOUR OF THE ORIYAS

Three centuries of raids and hollow treaties and mutual wrongs elapsed (1200—1500-A. D.) before anything like a subjugation of Orissa by the Mussalmans took place. Long after the Afghans had trodden the conspicuous dynasties of India into the dust, Orissa asserted its independence, and remained the stronghold of the ancient national faith. It was not till its princes had proved false in their trust, and leagued themselves with the Mussalmans against the patriot cause, that they fell. Even then, the conquest of Orissa was as one of the supreme triumphs of Akbar in 1568, at a time when the Imperial power had reached its culminating point.

During the beginning of the fourteenth century, after twenty-three years of fighting, Oriya conquered the Telengana country and in 1336 A. D. Vizianagram, the northern capital of the southern strip (Telengana Country) was founded. (Mac Kenzie Mss. Vol. V (Unpaged) Vol. VI, pp 73-110. Asiatic Society's Library, Calcutta).

During the next hundred years we hear nothing of the connection of the Muhammdans with Orissa

Hunter in his History of Orissa in the Preface has remarked that Oriyas have not contributed even one hero to the world's call-roll of heroes.

I refute this charge by the following. When the Hindu Empire was crumbling to pieces in clash with the Muhammadans, the last vestige of the Hindu Empire was with the Oriyas. Viswanath Gajapati was a great hero and he fought very mightily against the Muhammadans. Kumar Sri Bidyadhar Singh Deo in his book called Nandapur Part 1 says :—

P. 30. "Thus perished in an unknown way the last vestige of a powerful Hindu empire in the east owing to mutual jealousy and difference between the two Hindu kingdoms of Vijaynagar and Orissa in the latter part of the 16th century A. D. Like the memorable battle of Panipat or Tirouri, the Hindus should ever cherish in their memory the disastrous results that were produced by the battle of Talikot and Devapalli on the general community of the Hindus in the east of India. It is no exaggeration to say that Devapalli was the last desperate struggle of the Hindus to maintain their independence in India."

Hunter's History of Orissa. Chapter 1.

"To the world's call-roll of heroes it will add not one name. The people of whom it treats have fought no great battle for human liberty, nor have they succeeded even in more primary task of subduing the forces of nature to the control of man. To them the world stands indebted for not a single discovery which augments the comforts or mitigates

the calamities of life. Even in literature the peculiar glory of the Indian race they have won no triumph. They have written no famous epic, they have struck out no separate school of Philosophy : they have elaborated no new system of law."

Against this I wrote in 1917. This is untrue. The Stone wall of the Kathjuri and the bridge of Atharanulla at Puri are ample testimony. The Oriyas have struck out a separate school of Philosophy (Panchasakha). They have elaborated a new system of law (See Purosottam Chandrika).

P 425 Hunter's History of Orissa, Vol. 2.

The persistent-valour of the Oriyas turned back the tide of invasion, and drove the Muhammadans before them into the heart of Bengal (1212 A. D.). The Orissa Prince divided his army into two columns. One of them occupied the eastern or the river route northwards through Bengal' helping along the Ganges and besieged the Mussalman Govr. in his capital (Gaur). The other advanced by the great military road along the western frontier of the Lower Provinces and sacked the chief town of Birbhum. The Emperor on his throne at Delhi red with indignation for

the hitherto invincible armies of Islam had been driven back four hundred miles by the peasant militia of Orissa. He hurried down reinforcements before which the Oriyas retired laden with plunder to their own country and the vanity of Mussalman historians has covered the national disgrace, by commenting this Hindu raid into a Tartar invasion under the general of Chingis Khan.

Ten years later, the Tartar Slave Generals of Bengal tried to avenge this defeat by another invasion of Orissa. But the Feudal organisation of the Province again prevailed. In the end, the Mussalman army fled completely broken and with the loss of all its elephants. From War in Ancient India, pp. 363—364.

Harihar Chaturangam, (Orient Library, Madras).

It is the work of Kuru Vajapeyaji Godavara Misra, the Minister of Maharajadhiraja Gajapati Prataprudradeva. Thus the work belongs to the 15th century A. D. (or the early 16th). Its study is valuable in that it indicates the continuity of traditional methods and prescriptions and in this connection furnishes additional information from sources known to the author at the time of composition. This manuscript of Harihara Chaturanga is divided into eight books. The first few deal with

the four-fold force in the order of elephants, chariots, horses and infantry. While these sections on elephants and horses occupy nearly 90 pages respectively, the information under the heading of Chariots, and infantry is meagre and occupies about 4 (Four) pages in the manuscript. The last four books deal with rajaniti, dhanurvidya, kridayuddha etc.

Viramitrodaya Lakshanaprakasa is by Mitra Misra, son and grandson respectively of Parasurama Misra and Hansa Pandita. It was composed at the instance of king Virasinha, the son of Madhukarasena and the grandson of king Prataprudra. (The Chowkhamba Sanskrit Series, Benares, 1916.) ···In dealing with weapons of war and the three-fold orces of elephants, horses, and infantry, it has drawn rich and valuable materials from the following works, some of which are now traceable, others have been printed and same are still in manuscript.

Out of the list there is mention of Trayambika Dhanurvidya (also named Isana Samhita) said to be available in Orissa.

War in Ancient India by V. R. Ramachandra Dikshitar with a foreward by Lt. Col. Dewan Bahadur Dr. A Lakshmanswami Mudaliar, Macmillan & Co Ltd. Rs.15/-[1944].

Kavi Brajanath Badajena a wonderful genius of Orissa and a voluminous writer, was born in 1738. A. D. in the state of Dhenkanal (Eastern State Agency).He was conversant with at least five languages, namely, Sanskrit, Oriya,Bengali Hindi and Telegu. He is the first Oriya Prose writer of regular prose. He wrote a book in Hindi by name Gundicha Vije' describing the car festival of Lord Jagannath. He wrote many songs in Bengali and Telegu. He also wrote in Sanskrit. His Chatura Vinode is a standard work and is in four parts. it depicts in one part, Hasya (Laughter), in two, Rasa (Sentiment). in three, Priti Vinode (Friendship), and in four, Niti Vinoda (Morality). This is the only prose work of his in Oriya so far unearthed. His Samara taranga or waves of war is superb. It describes battles between the State of Dhenkanal and the Mahrattas in 1781. It is written in a very spirited style. He was an excellent caligraphist. The poet had an undaunted spirit. He died in 1795 at Puri.

From wars in Ancient India by V. R. Rama chandra Dikshibar (p.34).

The route lay through the Dakhan plateau, the Kalinga, Malea and the Ganges perhaps it was the

ancient Dakshinapatha route known to history from the epoch of the Rig Veda Sambita".

This shows that Kalinga extended on its North to the Ganges in U. P. or Central India. Otherwise how can Malava come after Kalinga? It is not the Ganges at Calcutta but it is the Ganges on the north as it flows. Then Dakshina Kosala was included in Kalinga. Otherwise how can Dakshina Kosala be ignored in the above passage? Again after Dakshina Kosala is the Uttar Kosala. But the route may have lain through Kalinga which embraced the Dakshina Kosala in which Bastar State must be included. And after Bastar one can come to Malva.

From Hindu Castes and Sects Bhattacharya (89e pp 147-148.

The word Khandait literally means a "swordsman." The Khandaits are to be found chiefly in Orissa and in the adjoining districts of Chhotanagpur They were the fighting class of Orissa under the Hindu kings of the Province. They are divided into two main sub-classes called the mahanayak or the Srestha Khandaits, and the Paik or Chasa Khandaits. These names indicate that the former represent the ancient military commanders, and the latter the rank and file who are now mainly agriculturists, and are therefore called chasa Khandaits. Intermarriage between these sub-classes is not impossible. but is very rare in practice.

Inter-marriage takes place somtimes between the Khandaits and the Karans of the Nulia class.

Whatever their origin may have been, the Khandaits have now very nearly the same position as the Rajputs. The best Brahmans do not work as priests, hesitate to accept their gifts, or to minister to them. The Khandaits do not take the sacred thread at the time prescribed for the Kshatriyas. But they all go through the ceremony at the time of their marriage, and their higher classes retain the thread for ever as the twice-born castes are required by the Sastras to do. With regard to the Chasa Khandait, it is said that they throw away the JANEU on the fourth day after marriage. There is a class of Khandaits in Chhotnagpur who are called Chota Khandaits. The Brahmans regard them therefore as an unclean caste, and will not take even a drink of water from their hands. The usual tribes of the Khandaits of Orissa are as stated below:—

1. Bagha—Tiger.

2. Bahubalendra, Like the God Indra in strength of arm.

3. Dakshin Kabat, South Gate

4. Daubarika, Sentinel at the gate,

5. Garh Naik, commander of the fort.

6. Hati, Elephant.

7. Jena.

8. Maharath or Maharathi, Great chariotteer.

9. Malla, Wrestler.

10. Mangaraj, the leader.

11. Nayaka, Leader.

12. Paschim Kabat, West Gate.

13. Praharaj.

14. Rana Singha, Lion of the fight,

15. Rout

16. Rui.

17. Samanta, Officer.

18. Samara Singh, Lion of the fight.

19 Senapati, General.

20. Sinha, Lion.

21. Uttara Kabat, North Gate.

Hunter's History of Orissa.

6. The feudal organization of Orissa was better fitted for the defence of its own territory than for the invasion of other countries.

Later Chronology of Orissa.

From the chronology of India by C. Mabel F. Duff A. D. 1449.

A Moghul invasion of Orissa said to have occurred in this year

Muhammad Shah II subdues Orissa, 1471.

From the Chronology of Modern India 1499 to 1899 by Dr. James Burges :—

In Orissa the era termed Vilaati San commences from the 1st of the solar month Aswin, 8th September 1555.

x x x x

Sulaiman Quirani of Orissa.

Sulaiman Kuirani of Bengal and Bihar subdues Orissa and assassinates Sultan Ibrahim. Mukunda Dev, the last king of Orissa, is defeated and killed (1567 A. D.)

1575 A. D. Daud Khan is defeated at Tukhard or Mogulsari by Todar Mall and Munim Khan. Peace is concluded at Katak Daud ceding Bengal and Bihar, and Akbar acknowledging him King of Orissa.

x x x x

1583. The Afghans, under Qutlu Khan Lohani rise in Orissa. Shaikh Farid-ud-din Bukhari deputed to treat with them. He nearly perishes by Qutlu's treachery, and renews the war. The Afghans are driven into the forest

x x x x

1592 A. D. Raja Mansingh suppresses a rebellion of Qutlu Khan Afgan in Orissa.

x x x x

1597 A. D. Katulu, King of Orissa, having plundered a Patani temple, the people rise and slay his son and 2000 others. Akbar subdues Orissa.

x x x x

1622 A. D. May 9—Shahjahan proclaims himself Emperor of Hindusthan, Marches on Delhi, whence on defeat, he flees to the Dekhan. Defeated again by Parwiz and Mahabat Khan, he rallies at Golkunda and invades Orissa, whose Governor, Ahmed Beg, retreats. Shahjehan captures Bardhwan, recruites and his army.

x x x x

1633 A. D. Permission is obtained from the Nawab of Malkandi to trade duty free "off or on the shore in the country" of Orissa. Mr. Cartwright travels on to Balasore, leaving a party to build a factory at Hariharpur.

x x x x

1656 A. D. Shah Suja grants Letters Patent to the English E. I. Co. to trade duty free in Bengal and Orissa.

x x x x

1741 A. D. Alibardi Khan gives notice to Murshid Kuli Khan, brother-in-law of the late Nawab, to quit Orissa. He refuses and is defeated[1] near Balasor by Alibardi Khan. Sayyadi Ahmed, placed over the province, proves unpopular, and the people seize him and place Bigir Khan in chargo Alibardi Khan marches to Orissa, defeats the rebels and appoints Muhammad the Muazzan governor of the province.

x x x x

A. D. 1803. October 10, Katak taken, by the conquest of Barbati, October 14. Col Harcourt completes the conquest of Orissa. November 2. Barmal Pass is forced by Major Forbes and the Marathas completely broken.

x x x x

A. D. 1804. September. The Raja of Khurda in Orissa rebels and ravages Pipli district The rebels hold out at the fort of Khurda till November.

x x x x

1817. June 29. The bands in Orissa are pursued and routed at Sohagpur by Capt. Caulfield and again by Major Clarkes Cavalsy. 1866--- January Famine became severe in Orissa. Feb. Government relief not supposed to be required. Mr. Cecil Beadon went on a tour of investigation.

The Servants of India Society is the only non-Official Social organisation of the province.

The following organisations are managed under the auspices of the Society.

[1] Orissa Relief Committee.

[2] Orissa children's homes Society.

[3] Utkal Harijan Sevak Sangha.

[4] Chowdwar Rural Reconstruction Centre.

[5] Aboriginal welfare works.

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